Volume LXXI CHICAGO, APRIL 3, 1913 Number 5

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

HUGO GROTIUS
Father of International Law
1583 - 1645

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Chicago is the headquarters of "The Hindusthan Association of the U. S. A." The president is connected with the Iowa State University at Iowa City. The vice-president is connected with the State Agricultural College at Pullman, Washington. Of the two secretaries, one lives at Berkeley, California, and the other in New York City. The treasurer lives in Madison, Wisconsin, as does B. K. Roy, the chief editor of *The Hindusthani Student*. This association has arranged for the following course of three lectures, to be delivered in Fullerton Hall, the Art Institute, Chicago. Ticket for the course, $1.00; single tickets, 50 cents.

1. CHITRA—A Hindu poetic drama of love and beauty and the triumph of love. By Rabindra Nath Tagore, India's foremost living poet, in his own inimitably charming English rendering. Wednesday, April 2, 8 p. m.

2. SOCIAL PROBLEMS OF CHANGING INDIA, AND THE MISSION OF AMERICA—By Basanta Koomar Roy, university extension lecturer on India in the University of Wisconsin. Wednesday, April 16, 8 p. m.

3. INDIA AND HER PEOPLE—Illustrated with lantern slides specially made from old paintings and original pictures about the manners, customs, arts and industries of India. By Surendra Mohan Bose, a traveler and scholarly lecturer. Tuesday, April 29, 8 p. m.

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXI THURSDAY, APRIL 3, 1913. NUMBER 5.

What is true peace but conscious strength?
What is war but conscious weakness seeking to give proof of its strength?
Peace is a god, not a goddess, a man, not a woman—
A brawny, bearded man of might, with nothing but the kindly look in his eyes to distinguish him from the vulgar giant.
He can afford to smile at War, the headstrong boy, rushing, red-faced, blundering, blustering, with impetuous arms, hither and thither.
Peace has outgrown all that, for Peace is a man.

—*Ernest Crosby.*

David Starr Jordan's "What Shall We Say?" being comments on the current matters of war and peace, has been published in a handsome paper covered pamphlet of eighty-two pages and can be secured from the *World Peace Foundation,* Boston, Mass.

Under the auspices of the Lincoln Centre Fellowship (a man and woman's club), and under the leadership of Jenkin Lloyd Jones, the Monday nights of April and May at the Abraham Lincoln Centre will be devoted to a systematic study of Norman Angell's "The Great Illusion," with such collateral reading in recent war literature as is practical. It will be a class not an "audience," those who come are expected to do as much home reading as possible, and the program is to be so arranged as to give ample opportunity for questions. The details of the program will be printed in these columns as developed.

The Navy League is having a hard time of it, spite of the petitions bearing brilliant names, the dignity of high officials and the seeming "unanswerable" arguments from history! Edward Benjamin Krehbiel, professor of modern history in Stanford University, has applied himself to the sixty-seven reasons offered by the league in support of the proposition that there is immediate need of strengthening our navy. The professor has condensed his answer into fourteen pages; the sixty-seven reasons of the Navy League are published in an appendix of four more pages. The whole can be obtained for the asking by addressing the *World Peace Foundation,* Boston, Mass. Send for it. While asking for that, ask also for the pamphlet published by the same organization on "Naval Waste," by David Starr Jordan, than whom there is no more clear and incisive writer on the question of disarmament and arbitration.

Norman Angell, the author of perhaps the best *one* book, of many valuable and interesting books on the question of disarmament and arbitration, is a man well qualified to deal with the subject in a cosmopolitan and encyclopedic fashion. Born under the British flag, educated at the university centers of England, France and Switzerland, married in the United States, and after eight years experience in newspaper work in America, went to Paris in 1898 as a correspondent for various American newspapers; from 1900 to 1904 he was editor of the *Daily Messenger* in Paris. In 1905 the new English *Daily Mail* was established in Paris, of which he has been manager and director from the beginning. His experience gave title to his work, "Patriotism Under Three Flags." In 1909 appeared, in pamphlet form, a work entitled "Europe's Optical Illusion," which awakened so much interest and made him the target of so much criticism that he applied himself to the elaboration of the argument therein contained, until now, in the third revised and enlarged edition his work, "The Great Illusion," offers an exhaustive study of the subject of war in a book of four hundred pages, which appeared simultaneously in eleven great publishing centers, namely: London; New York; Paris; Leipsic; Copenhagen; Madrid; Borga, Finland; Leyden; Turin; Stockholm and Tokio.

Once more, through the dire discipline of calamity, widespread, home and heart breaking, is human nature vindicated. The first and superficial reading of the dispatches from Omaha, Dayton, Columbus, Indianapolis and the deluged counties intervening, is most depressing. But the more deliberate study of the same and reading between the lines, changes shadows into radiance, and through one's tears there breaks a shout: How splendid! How cheering! How triumphant! is human nature, just plain, common human nature when put to the severest test! Never was a minimum trained army and the well organized equipment of the same, with rations, medical supplies and trained men, more promptly, more efficiently put to the service. This is to be the main purpose of the military in the good time coming, namely, the saving of life, meeting unexpected emergencies with prepared resources. But heroism and efficiency, fortitude and the expedience of valor are by no means exclusive military graces in this emergency. O, the splendid heroism of the "Hullo" girls, standing at their switchboards on upper floors while the water surged beneath their feet! The uncounted courage of the linemen, when their wires were no longer

available to carry the message, but were still capable, in their hands, of becoming aerial bridges over which women and children were passed from death to life. Everywhere, here as always, human nature is equal to the supreme tests of life. These deluged cities will rise out of their mud to be cleaner, sweeter, more beautiful than ever before. In these dire emergencies, the first thing done was to abolish all the saloons within the menaced districts; next the rebuking and, when necessary, the ostracizing, of selfish dealers who dared to attempt to profit by the calamity by advancing the price of goods, and finally, when imperative, shooting down the ghoulish looters.

Wisconsin is undergoing a severe test in these days. It is yet to appear whether its much boasted leadership in civic affairs is to be sustained by the present legislature. Is it going to continue in possession of the prize banner or the champion's cup? The present legislature is called upon to face again the woman question, which will not down; will it keep up with the preceding one and vote to submit the question again to the test of the ballot box? It remains to be seen. The authorities of the University, both the faculty and the student body, as well as the best citizens of Madison, and the noblest men and women of the state, are asking the legislature to fix a five-mile dry zone around the University, such as has been established, we believe, around several other universities. Last week there was a notable hearing before a joint committee of the Senate and the Legislature. The galleries were packed with citizens and students. Every inch of standing room was occupied. The faculty, the student body, Mayor Lincoln from the dry little champion city of Richland Centre, the Rev. Mr. Hunt of the Presbyterian Church, and Jenkin Lloyd Jones of Chicago, were heard in behalf of the bill. Then the opponents were given an opportunity, but to the surprise and disappointment of the audience, no one was found to lift up a voice in defence of the saloon, or in opposition to this demand of education and morals, save one meek little representative of the breweries, who disclaimed any intention of making a defence. But he mildly suggested that he believed in Home Rule and thought Madison people ought to be allowed to settle their own affairs. The Hon. T. C. Richmond, who delivered the closing address, made a telling point, saying, that when the defendant failed to make an appearance in court, it was accepted as universal practice that the verdict belonged to the complainant unless the defendant owned the court. And that is the test in Wisconsin. At the present time the brewers and distillers of Wisconsin represent a highly organized and efficient power. It is the old question as to whether the dog wags the tail or the tail wags the dog. Wisconsin must look well to its laurels.

The splendid executive energy displayed by President, governors, mayors and their respective staffs, in regard to the recent calamities beyond the control of the human, is most promising. The only petition left is that executive benignancy shall be continued until the uttermost helpfulness is rendered. The present hunger and nakedness is, or soon will be, provided for. The sanitary and commercial interests of the respective sections will be taken care of, but it is in the heart of the American people and within the resources of the wealthy, almost *over* wealthy citizens, to see to it that every victim of the flood has, so far as money and brotherliness is able to secure it, as fair a chance to live and as good an opportunity for happiness, health and usefulness, as was theirs before the heavens opened and the floods came. Private bounty has been large and generous, and, as need is, should be larger, but state and national resources should also make amends for the damage done by nature. The houses should be rebuilt, and that piano in Indianapolis that was "not yet wholly paid for," which was such a delight to the home coming laborer, as before entering the house he heard the little girls practicing, should be restored. There is money enough within reach of legislature and congress. What is wanting is wisdom, the hand that is strong with love, the rule that is benign through its firmness. The commission form of government broke into American politics with the catastrophe at Galveston in 1900. Cannot the President, governors, mayors, the public and the voters, see to it that even this awful calamity be promptly converted into a blessing. Some things were providentially swept away by the deluge that ought never to be allowed to return. Let the saloons go down stream and stay there. The shacks, rookeries,—houses in which an up-to-date farmer would not stable his cows, should never come back. Let the building ordinances and the sanitary regulations that were habitually violated in all these cities, be now enforced in the rebuilding; and, profiting by experience, let the dykes and the dams be rebuilt according to the highest knowledge of the engineers in response to this latest and severest demand of nature. Thus:

Out of my stony griefs
Bethel I'll raise.

A Lamentable Patriotism

On an adjoining page we print a reduced *fac simile* of a large poster 36 by 22½ inches, beautifully printed, which tells its own story. Twenty thousand copies of this poster were distributed throughout the state of Texas. It was the intention of the committee that this conspicuous poster should fall under the eyes of every school child in the state many times. The appeal was followed up by various letters and

instructions concerning, not only the detail of the subscription, but the preliminary preparation of the children's minds to appreciate the beauty and the glory of the great battleship, the noblest super-dreadnought yet created, and the honor conferred by giving to this gruesome instrument of destruction the name of the "greatest state in the Union," The Texas. On the 12th day of February Louis Fisher, mayor of the city of Gelveston, chairman of the committee, sent to the "superintendents and principals of all Texas schools" the following communication:

The history of the American navy is a subject of very great interest to all Americans, and it would be a most appropriate study, besides being valuable from an educational standpoint, if for a week prior to March 18, on which day we are to collect the fund from the school children of Texas for the silver service for the battleship "Texas," if during the history hour some one notable feat of the American navy were made the subject of study during that hour.

There are so many of these that we do not attempt to suggest to you which shall be selected, but I do ask that you arrange with the schools under your charge to have this course of study for one week prior to March 18 arranged as suggested.

In this connection it may not be amiss to include some of the early history of the navy of the Republic of Texas. Perhaps very few, if any, of our school children know that Texas had a navy.

The younger classes that are not studying history might well be instructed and entertained by having the teacher recite to them during this period some story of the Texas navy, or of the American navy.

I commend this suggestion to you for your careful consideration.

Twelve days later this was followed by another communication, which reads as follows:

Sometime ago I suggested to you that it would be appropriate to have for the week prior to March 18, especially assigned studies for the history hour, regarding the American navy, or the navy of Texas.

Rear Admiral Vreeland, United States Navy, Aid for Operations, headquarters at Washington, has very kindly suggested, as appropriate subjects for study, the following engagements of the navy, as representing its best traditions of efficiency, bravery and patriotism:

"Bonhomme Richard-Serapis (John Paul Jones.)"

"The destruction of the Philadelphia in Tripoli harbor."

"The battles of the Constitution-Guerriere and the United States-Mecedonian."

"The Battle of Lake Erie."

"The battle of Manila Bay."

"Hobson's exploit with the Merrimac and the battle of Santiago, in which the former battleship *Texas* took part."

In addition to the above the many naval engagements of the Civil War reflect glory upon both sides. As typical of these battles, that of the Monitor and Merrimac may well be studied.

The value of the American navy in time of peace is well represented by Perry's expedition to Japan, which opened that nation to the world.

Details of these engagements may be found in—

"A Short History of the United States Navy," compiled jointly by Clark, Stevens, Alden and Kraft.

"The Nation's Navy," by Morris.

"History of the American Navy," by Cooper.

"History of the Navy," by Maclay.

or in an encyclopedia of worth. Will you not suggest to the teachers of your district these studies, for the period indicated.

Under the same date this communication was also forwarded:

Under separate cover we are sending you copies of the battleship "Texas" poster for distribution in the schools under your supervision. Please see that a copy of this poster is distributed to and hung in each school room in your district. I am also sending you blanks on which the teachers in each of the school rooms are to make to you reports of the collections in their classes. Please see also that each teacher gets a copy of this blank, and is instructed that they should be properly filled out and returned to you by the teacher, together with the amount collected from the pupils. When these returns are in from your district, will you please send the amount so contributed, together with the reports from the teachers, to the undersigned. Make your remittance by postoffice money order, express money order or bank draft, payable in Galveston.

It is important that these posters be distributed to the school rooms without delay, and I am depending upon your co-operation to see that this is done.

The writer was in Texas while this propaganda was at its height. He attended one of the exercises in the High School of Galveston, where young boys and girls told with great accuracy, clearness and appreciative enthusiasm the stories of the naval conquests and conflicts suggested in the outline of Rear Admiral Vreeland. The exercises reflected credit upon the teacher, the pupils and the mental as well as other discipline of the school. The subject matter of the exercises was that about which those high school children ought to be intelligent; it is to be deplored that so many high school children, particularly boys, are perhaps too early diverted from the study of history and literature to some of the various technical lines of training that are supposed to be better calculated to secure a living, or to give—to use the overworked phrase of the day—a "practical education."

And yet the impression left upon the writer's mind was a most depressing one. The 18th of March was a sad and gruesome specialization of historic interest to be sandwiched in between St. Patrick's Day and Easter. One, devoted to the memory of the great missionary of love who for eleven years was a slave, discharging the humble duties of a swineherd, and later by the persuasion of kindness, Christianized a people. The other, commemorating in the heart of the would-be Christian and Christianized world, the high triumphs of the "Prince of Peace." Is he still to be honored by the Christian state of Texas with the tribute of little children to the highest achievement in the art of destruction, the master battleship of war? Is this the Lenten inspiration and the Easter crowning of Texas? If so, is not the crown still a thorny one?

According to a newspaper item, the first receipts came in from St. Mary's Training School for Nurses, Galveston, the St. Johns School of Schulenburg, three history classes at the University of Texas, and the Ursuline Academy of San Antonio. The titles would indicate that there was no appreciation of any con-

tradiction between the Lenten requirements of religion and the patriotic call for a silver service for a *battleship*, in the minds of these "Christian" people.

And still it is not fair to assume too much on the unanimity of Texas as to the various proclamations and the response. We quote from a current Texas daily:

> In striking contrast to the eager patriotism of these children whose names carry with them a picture of Bohemian mountains and the plains of the liberty loving Balkans, have come two letters to the office of Mayor Lewis Fisher which state that, not believing in armies and navies, and, in substance, in such partiotism, the signers have declined to allow any collection for the silver service fund to be made in the classes over which they have supervision. One of the letters is from the president of one of the largest educational institutions in the state, whose name is withheld at the request of Mayor Fisher. The other is from a woman in charge of the school of a small community of the interior.

The enthusiastic applause of the high school children at Galveston when a higher patriotism was presented and an appeal for the disarmament of nations and a cessation in the work of producing battleships was suggested by the editor of UNITY, and the chuckle of one of the boys who whispered as he passed: "Our teacher agrees exactly with you," would indicate that even Texas was not so unanimous as the ambitious governor and his assistants assume.

This might be regarded merely as giving an undue prominence to a passing and justifiable bit of local pride, a pardonable sentimentalism on the part of the governor and the political patriots, were it not for evidences on many sides that there is a deliberate, serious propaganda afoot on the part of those who sincerely believe that increase of armament and the multiplication of battleships promote peace and hasten the day when war will be no more. These honest, but, we believe, deluded thinkers find themselves in co-operation with a subtile combination of forces that are less noble,—mighty commercial interests involved in the manufacture, ever present and ever persistent dependents, schooled to the luxury and the glory, and the petting and the patronage that go even in this democratic country to the man in uniform. The buttons, the epaulets and the sword still dazzle!

Under the guidance and support of the Navy League there was being passed through Texas during these Lenten days of patriotism, an Ex-Commodore, who was visiting the various Chambers of Commerce and Boards of Trade in the interest of more battleships, always prefacing his remarks with the statement that he wanted more ships as a *peace* movement. It was the privilege of the present writer to hear one of those after-dinner banquet addresses, full of the repartee, good nature, humor and merriment that belong to successful post-prandial oratory. All of which was amusing had it not been so saddening to witness the ease with which the boasted business man, the level-headed cool man of affairs, yielded to the logic of violence and the glitter of conventional patriotism.

The editor of UNITY realizes very well that there are many sides to this question and that many honest and clear-headed people differ from him. All the more anxious should the lovers of peace be to awaken an interest in the study of the problem. The sentimentalists in this matter today are not those who believe in international peace based on arbitration and followed by slow but sure disarmament, but rather those who still believe that human nature is unchangeable and that the noise and the glitter of moving battalions and burnished cannon, with the attendant music and flags, are necessary to national power, prosperity and progress.

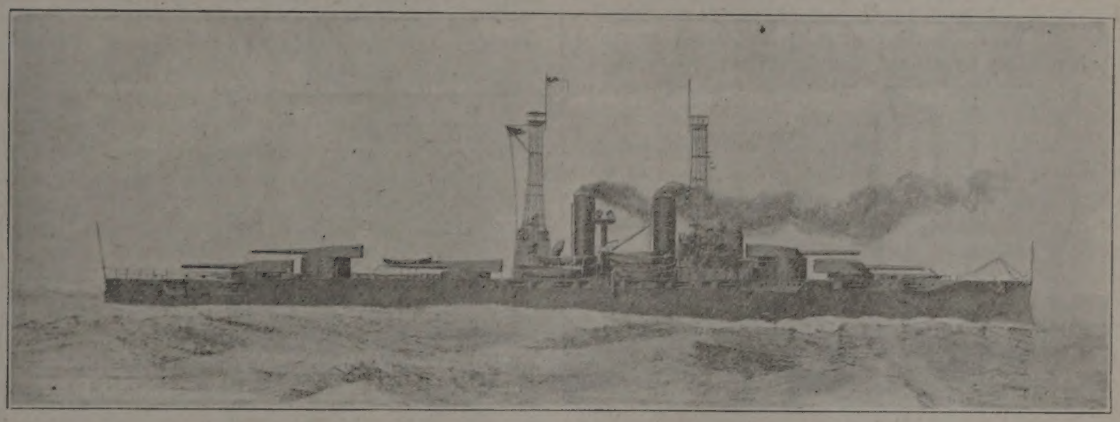
So over against the dimes of the Texas school children we hasten to welcome the coming of the "Peace Day" celebration in the public schools of America, which will take place as near the 18th day of May as possible, which day is the fifteenth anniversary of the first Hague Conference. Let there be music, the marching and the white-bordered banners that belong to joyful celebration; but let there be also careful academic research work done on the part of students and teachers. It is a good time for the professors in our colleges, universities and theological schools, the economists, sociologists and moralists, to give to the public,—particularly the public school children,—their latest figures and noblest wisdom concerning the cost of war in dollars, in lives, and in ideals. Now is the time for the competent to educate the uninformed concerning the progress already made on the lines of arbitration between nations. Let the story of the Hague Conferences be told, the logic and the prospect of disarmament be made simple and clear. Now is the time to distribute the picture and tell the story of the "Christ of the Andes," to make available, if possible, some of Verestchagin's great picture arguments against war, which arguments were enforced by his own tragic going hence on a sinking Russian battleship. Now is the time to glean the poetry fields, gather fragrant bouquets,—anthologies from the major and minor poets who have reinforced so often and so effectively the Master's command: "Peter, put up thy sword."

If this is the opportunity of the public schools, how much more is it the opportunity of the church and Sunday School. Let the pulpits of our land declare themselves on the eighteenth day of May in as high appeal and noble argument as they are capable of! Let Sunday School children sing the songs of brotherhood and let the white bordered banner drape pulpits and wave from the spires of all the churches!

There never was a reform more urgent, a time more opportune or an occasion more available for gospel work.

TEXAS BATTLESHIP DAY

MARCH 18, 1913



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Complement—63 officers, 1009 men. Total cost, $11,000,000.00.

To the School Children of Texas:

Governor Colquitt has designated the 18th day of March, 1913, as Texas Battleship Day.

On this day you are invited to contribute ten cents, or any part thereof, to a fund being raised for the purpose of purchasing a suitable Silver Service for the new Battleship "Texas."

Bring your contribution to your teacher on the 18th of March. The fund so collected will be expended in the purchase of a handsome Silver Service under the supervision of a Committee appointed by Governor O. B. Colquitt.

The new "Texas" is the largest Battleship in the United States Navy, and very properly bears the name of the greatest State in the Union.

Arrangements are being made to have a big celebration on the occasion of the visit of the "Texas" to Galveston to receive her Silver Service. In this celebration the school children will take the leading part.

We want all of you to visit us on this occasion and make it one of the greatest events in the history of Texas. We assure you a hearty welcome.

LEWIS FISHER,
Mayor of Galveston and Chairman State Silver Service Committee

J. H. LANGBEHN,
MORRIS STERN,
Local Arrangement Committee

THE PULPIT

Hugo Grotius, Father of International Law

By Charles E. Beals.

(*All rights reserved by the author.*)

To those who are interested in the cause of international peace, Holland is a Holy Land. The pacifist, in mapping out his Eureopean tour, makes The Hague his destination. Incidentally he may plan to visit other cities in going and returning. Yet the route is immaterial so long as he reaches his objective—The Hague. (If any of our readers are going to Europe this summer, why not plan to attend the Twentieth Universal Peace Congress which will be held at The Hague in the late summer or early autumn? If you are a Chigoan, the Chicago Peace Society, 30 North La Salle street, will be glad to appoint you a delegate. If you do not reside in Chicago or vicinity, go as a representative of the American Peace Society, Colorado building, Washington, D. C.)

On arriving in the Netherlands the ordinary peace pilgrim naturally would hasten to The Hague, where "the Parliament of Man" assembles periodically and where the beautiful Peace Palace now approaches completion. Not so with the well informed pacifist. *He* will first go to Delft, the little city lying some nine and one-half miles northwest of Rotterdam and five miles southeast from The Hague. But why go to Delft first? Why tarry at Delft, a little community about the size of Joliet, Ill., instead of proceeding at once to the national capital, The Hague, which is not only a national capital but also virtually the judicial capital of the entire civilized world? For what is Delft famed? Two products have made the town immortal, namely, the beautiful Delft earthenware and a certain man named Hugo Grotius, and the greater of these products is not the earthenware.

If you go by train from Rotterdam you will see, on your left, Delftshaven, the port from which a company of Pilgrim Fathers sailed in the *Speedwell* for America in July, 1620. If you do not leave the train at Schiedam, famous for its schnaps, you will presently arrive at Delft. As you alight from the train and go out of the railroad station your eyes will be drawn to a church tower, rising to the height of 375 feet. This is the Nieuwe Kerk. This edifice was built in 1384-96 and was first called the Church of St. Ursula. In the market-place (which bears the name *Groot Markt*) in front of the church, you will behold a bronze statue of Delft's most illustrious son, Hugo Grotius, erected in 1886. In the Stadthuis (city hall) on the west side of the market-place you will find, in the burgomaster's (mayor's) room a portrait of Grotius. And in the great New Church itself is not only the magnificent monument erected by the United Provinces to the memory of William of Orange, but you will discover a shrine still more sacred to pacifists, namely, the simple monument marking the tomb of Hugo Grotius. But what is this attached to the tomb? A magnificent wreath made of frosted gold and silver leaves, the gift of the United States government!

Who was this man thus signally honored, and why do all the civilized nations of the earth revere his memory? Did *you* ever hear much about him? How much information could you give concerning his life and work? Do not be embarrassed if your fund of knowledge is small. You are in good company. For even the well educated average school teacher, who doubtless would be able to talk steadily for an hour about the campaigns of Cæsar and Napoleon, probably would assume a blank expression if catechized closely concerning Hugo Grotius.

Yet this man, whose memory is treasured by jurists and historians, this man of whom busy people know so little, was the author of many books, one of which, according to such a judicial, unemotional man as Professor Phillimore, and such an honest, scholarly and discriminating man as President Andrew D. White, is "the most beneficent of all volumes ever written not claiming divine inspiration." This is certainly a bold and sweeping claim. Yet when we consider that, by publishing his *Rights of War and Peace*, Grotius became the father of modern international law (which is so rapidly superseding international war), and when we contemplate the effect that this book already has had in mitigating the rigors of war, we are forced to admit that the claim of Dr. White and others is not one whit exaggerated.

We may safely assume that a man worthy of such high encomium from such a source was no ordinary person, but one whose life and writings will repay amply if one will study them. Certainly no one can review the career and achievements of Hugo Grotius without realizing afresh the truth of Carlyle's saying that "Great men, taken up in any way, are profitable company. We cannot look, however imperfectly, upon a great man without gaining something by him."

This, then, is the reason for visiting Delft before going to The Hague. First look upon the quiet resting-place of the embattled forerunner and founder of international law, and then you will be ready to appreciate what marvelous progress this war-cursed world has made in the period between the Thirty Years' War and the dedication of the Palace of Peace. The real corner-stone of the Palace of Peace is the tomb of Hugo Grotius at Delft. On such a foundation rests the beautiful superstructure which presently will house the high parliament and court of nations.

His Life—

1. *His Birth, Ancestry and Time.*—Huig de Groote, better known to us by his Latinized name, Hugo Grotius, was born in Delft, Holland, on Easter Sunday, April 10, 1583. As we look back from the viewpoint of Hague peace conferences, we can see that the fact that his natal day fell upon Easter was a happy augury. Civilization just at this time seemed at the point of death, or actually buried in the grave of a general European war. But civilization was to have a new birth, thanks to the life work of this Easter-born baby boy.

In Grotius' case, heredity helped not a little. Instead of being "damned into the world" as so many children are (if we may quote Dean Swift), he was blessed with an ancestry which poured intelligence and goodness into his very being. Hugo's paternal forebears, two centuries back, had belonged to the French nobility and had borne the name De Cornets in their native France. Being Huguenots, the De Cornets suffered religious persecution. Because of this, Jean De Cornets forsook his native land and took up his residence in The Netherlands in 1402. It was the great-great-grandfather of *our* Hugo who thus transplanted the family from France to Holland. Jean's

son, Cornelius De Cornets, married the daughter of a burgomaster (mayor) of Delft, promising that the children from this marriage should bear their mother's name, de Groote. This patronymic, Groote, means Great, and, according to Dr. David J. Hill, "is said to have been bestowed for signal services rendered to his country by the first who had borne it four hundred years before." From this union was born Hugo de Groote, grandfather of the Hugo whom we are studying. Grandfather Hugo was a mighty man in Greek and Latin and Hebrew. Yet he was a man of affairs for he served five terms as mayor (burgomaster) of his native city. Grandfather Hugo's eldest son (uncle of *our* Hugo) was named Cornelius. Uncle Cornelius was a noted linguist and mathematician. He studied law in France and held high office in Holland, being a professor of law. Uncle Cornelius served many terms as rector of the famous University of Leyden. Another son of Grandfather Hugo was John de Groote, the father of *our* Hugo. Father John studied at the University of Leyden and won enthusiastic praises from the renowned Lipsius, his teacher. In time he became one of the three curators of his *alma mater*, the University of Leyden, filling this important post with dignity and ability and with great honor to the university and to himself. Four times he served as burgomaster of Delft.

Thus we see that Hugo Grotius, the most brilliant and precocious child in the annals of history, and who was destined to make such an incalculable contribution to civilization, had a good start biologically. He was well born. His life furnishes excellent material for our modern social scientists who are laying such deserved emphasis on eugenics. Heredity seems to have done its utmost for that Delft-born Easter baby.

So much for heredity. How about environment? If, as Goethe declared, every man is not only a citizen of his country but also of his age, then in order to understand and appreciate the conduct and work of a man it is necessary to know something about the times in which his life was lived. It was the lot of Hugo Grotius to be born in the midst of one of the most terrible epochs in world history, namely, during the bloody religious wars which succeeded the Protestant Reformation. Of all the thousands of wars ever waged on this blood-drenched planet, none ever have been so devastating, so unsparing, so embittered with national, racial and theological hatred as the prolonged struggle between Catholics and Protestants which was finally brought to an end by the Peace of Westphalia in 1648,—three years after the death of Grotius. As we shall see, Grotius' immortal volume was pressed out of his soul by the frightful atrocities which he beheld on every side.

But not only did Grotius' life fall in a period when the hell of war blighted all Europe, but, back of wars there seethed and hissed the thing which burst out in war, I mean religious superstition and intolerance. It is difficult for us who live in a scientific and tolerant age, an age of federated churches, to whip up our sluggish imagination sufficiently to adequately conceive of the lengths to which religious hatred and intolerance went in those days. On a broad canvas, with master strokes, Dr. White has drawn a graphic picture of Grotius' times. He says: "It was indeed a fearful period. From Spain, fifteen years before his birth, the Holy Inquisition had sent forth, with the solemn sanction of Philip II, the edict which condemned all the inhabitants of the Netherlands to death as heretics. In France, eleven years before his birth, the Massacre of St. Bartholomew had stimulated religious wars, interspersed with new massacres, the sacking of towns, the assassination of rulers and leaders. Less than seven years before his birth this French example had been followed in the great massacre of Antwerp, which filled his country with horror. In Italy a succession of pontiffs and princes, moved sometimes by fanaticism, but generally by greed, were carrying on their plans with fire and slaughter. In Great Britain Elizabeth was in her last days—but still great, bigoted and cruel. Throughout Germany were threatenings of a storm worse than any which had preceded it; for, though the religious Peace of Augsburg in 1555 had established toleration, it was a toleration which, being based upon the whims of individual rulers, settled nothing; all Europe was darkened by the shadow of the great coming calamity, the Thirty Years' War." (White: Seven Great Statesmen, 56.) It was a time when bloodshed was the inevitable result of theological divergence. Not only did Protestant contend with Catholic, but Protestant battled with Protestant. Grotius himself was fated to suffer imprisonment for championing the then unforgivable heresy of toleration and was to be one of the chief victims in the lamentable struggle between Remonstrant and Contra-Remonstrant,—Arminian and Gomarist Predestinarian. And out of this trying experience, yes, even from the enforced leisure of a prison cell, were to come some of his best, most powerful, and most beautiful religious volumes. Thus, as in every life, environment was to play no small part in determining Grotius' life task.

2. *Education and Entrance Upon Profession.*—That Hugo Grotius was a lad of unusual intellectual brilliancy was obvious even in the early years of his boyhood. Mark Pattison tells us that "in the annals of precocious genius there is no greater prodigy on record than Hugo Grotius, who was able to make good Latin verses at nine, was ripe for the university at twelve, and at fifteen edited the encyclopædic work of Martianus Capella." At the age of ten Grotius was hailed as a second Erasmus. Entering the University of Leyden he had the good fortune to have Joseph J. Scaliger, a prince of scholars, as his teacher. Scaliger's favorite method of teaching was to assign a student the task of editing some classic. To youthful Grotius was given the task of revising Martianus Mineus Felix Capella's allegorical encyclopædia of the liberal arts (*Satyra de Nuptiis Philologiæ et Mercurii —The Marriage of Mercury with Philology.* Capella, a writer of North Africa, probably lived in the last part of the fifth century, A. D.). Within two years after entering the university fifteen-year-old Hugo Grotius astonished learned Europe by the publication of this work. No wonder the "high-brows" marvelled. Capella's encyclopedia, embracing as it did *The Seven Treatises on the Liberal Arts*, covered the entire field of education. Yet the young university student carried through to the limit his investigation of each separate subject, ransacking the writings of every ancient scholar in his tireless industry and thoroughness.

This voluminous study presently was followed by the publication of a translation of Simon Stevin on

Navigation and an edition of Aratus on Astronomy. These earned for the youthful Grotius a reputation as a mathematician. We find him at fifteen defending Latin theses in philosophy and jurisprudence "with the greatest applause." Having composed Latin verses when only eight years of age, at the mature age of fifteen he increased his fame in the same manner. In 1597 he wrote in praise of Henry IV of France a Latin poem entitled *Triumphus Gallicus*. He was regarded as the wonder of his university, and his fame spread far and wide. Great scholars admitted that they had never beheld his equal.

In 1598 a special embassy, consisting of Count Justin of Nassau and the Grand Pensionary, John van Barneveld (Oldenbarnevelt), was sent by The Netherlands to King Henry IV of France (who lives in the annals of the international peace movement as the author of the Great Design for the pacification of Europe). Grotius accompanied this embassy. The experience which came to him would have turned the head of most youngsters. High officials eagerly thronged to meet him. He was presented to the king, who hung his portrait around the young student's neck graciously acclaiming him as "The Miracle of Holland." (Hill.) At Orleans the degree of Doctor of Laws was bestowed upon him. But such honors did not turn the lad's head. He realized that there was earnest work to be done in the world and he returned to his native land to equip himself.

Dr. White tells us that "the zeal of learned men in that period was largely given to knowing things not worth knowing, to discussing things not worth discussing, to proving things not worth proving." Fortunately the sober good sense of this youth who had been so lionized led him to select jurisprudence as his life work. In 1600, that is, at the age of seventeen, he was admitted to the bar. He won his first case and other successes rapidly followed.

Notwithstanding his increasing practice as a lawyer, Grotius found time to continue his literary activities. In the same year in which he was admitted to the bar he edited the writings of Aratus, together with the versions of Cicero, Germanicus and Avienus. (Aratus, a Greek poet who lived about 270 B. C., devoted the latter part of his life to the study of physic, grammar and philosophy. Paul's quotation in his address to the Athenians was from Aratus. See Acts xxvii-28.) Some verses which he composed upon the siege of Ostend added to his popularity. He also composed three dramas in Latin. One of these (*Adamus exul*) is said to have suggested to John Milton the theme for his immortal epic. Every year a new book, or a new edition of some important work, came from his pen.

While in his twenties Grotius married Marie van Reigersberg, a member of a prominent family in Zealand, a woman of ability and noble character, "whose devotion," says Dr. Hill, "was worthy of his deep affection." As we shall see, in due time, it was her ready wit which enabled her husband to escape from prison when a life sentence was resting upon him.

(*To be continued*)

"The Great Illusion"

Norman Angell is one of the few men who, as regards international relations is becoming almost a household name, yet not one well read American in a hundred knows this naturalized American except by name or realizes except on hearsay his stupendous gift to the world, now translated into fourteen languages.

This spring, in his fortieth year, he is to come to America from his native England, and under the auspices of the World Peace Foundation, Boston, Mass., is to renew acquaintance with the land to which he first came perhaps twenty years ago. If bankers and members of boards of trade hang upon his words as they have done in England he will soon become a powerful factor in American thought. Mr. Ralph Norman Angell Lane is a cosmopolitan of a rare type. Some years of ranching and writing in California during the period of our friction with England over the Venezuelan affair about 1896, then in Paris during the Dreyfus affair and in England during the Boer War, gave him material for a book entitled "Patriotism Under Three Flags," published under the name of Ralph Lane. In referring to his American experience he tells with amazement of the bitterness of American sentiment against England at that time. "It roughly comes to this," said he, "seventy or eighty millions of kindly, honest, sincere and intelligent people talking arrant nonsense and all of them absolutely wrong. When such a thing is possible there is something radically at fault with the commonly accepted idea at the bottom of international politics."

Gradually the significance of the elements entering into the world's new economics became clear to him. Two years ago, in Paris, when his second book, "The Great Illusion," was being everywhere discussed, I asked him how he first began to convince the world of his new theory that modern war is futile, that though it may still be engaged in, for men may still be fiends or fools, no longer can even the victors make more gain than loss. He replied that he once asked a French banker whether the bank of France could hold if the bank of England went down and the banker answered "no." He then asked some eminent German financiers whether their Imperial Bank could hold if the Bank of England failed. They, too, said "no," whereupon this young man began defferentially to suggest to them what had so long been clear in his own mind that he could hardly comprehend that others had not already seen it. He showed how the real power is passing from admirals and generals to financiers; how the interdependence of nations is largely due to the fact that today capital flows like water across border lines and that today all human life is organic. In former days it was not so. Nations were practically independent, like so many pebbles on the beach. Today they are united by the blood of trade and investment coursing through heart and body to the remotest fingertips of civilization.

Today, if it were conceivable that a German army could invade England and batter down the walls of the Bank of England and distribute the gold in its vaults to the troops after mediæval fashion, Germany would lose a thousand times more than she could gain, for the Gibraltar of world finance would have fallen. The first result would be a run on every bank

in Great Britain. Germany, which is largely a debtor nation, would find her creditors calling in their loans; interest would rise the world over. The Imperial Bank at Berlin would fail and panic and financial loss, if not indeed absolute chaos, would ensue.

Even the men who engage in international commerce have hardly begun to perceive the tremendous bearing which rapid communication and financial interdependence are accomplishing in making war or conquest today perfectly futile. Italy's barbarous attempt at brigandage in Tripoli has left her with a weight of war debt which the grandsons of last year's soldiers will still bear. She has a great new area to protect and police, a hostile Mohammedan population to control and educate in a desert land where her citizens will earn far less than if they followed their brothers to New York and Buenos Ayres.

France's attempt to enlarge herself in Tunis and Algiers has probably meant the spending of ten francs for every one returned. Allured by the mirage of the map, France, which needs every Frenchman at home to prevent her rapid decrease of population, is letting the Germans pour into France and get her trade while she is dealing in expensive fashion with an alien race and spending money sorely needed at home. Germany with no colonies to speak of, has shrewdly learned that trade does not follow the flag and that she can usually trade wherever her scientific, clever tradesmen offer goods that suit customers.

Great Britain was the first to learn the lesson that she was dependent. When her cotton mills shut down during our Civil War, she began to realize it, but statesmen and, most of all, militarists have been oblivious until recently of the mighty, subtle forces of finance and commerce that are transforming world relationships, making the old catch words like, "in time of peace prepare for war," become obsolete and wholly inapplicable to modern needs.

Club women could well spare some hours from bridge and hotel piazza chat this coming summer in getting acquainted with a book which in its German translation alone sold 10,000 copies in one recent week, which is now being discussed in War and Peace clubs in British universities, and which attacks the whole problem of national defense from a fresh standpoint.

LUCIA AMES MEAD.

Notes

The Open Court for February has two or three remarkably good historical essays. I consider this number the finest I have ever seen of this always excellent magazine.

The Independent is struggling grandly with its efforts to completely understand itself, in a new dress, but how much of a new spirit is yet to be found out by its readers. One thing is certain, Editor Holt is a stalwart for progress, civil and religious; and his staff is with him.

Do you take *The Survey?* If not at least get the number for March 1. It will cost you but ten cents and will do you many dollars' worth of good. *The Survey* stands for the new age; that age which is boiled down into President Wilson's inaugural address—the age of political religion and religious politics; the age when the dirtiest villains that are bred by the vulgarest associations will no longer rule America; when Jesus Christ will have a chance. E. P. P.

The Sunday School

The Growth of the Hebrew Religion

A YEARS WORK

In the Study of the Old Testament as given by Jenkin Lloyd Jones to his Classes in Religion

1912 — 1913

Prepared for UNITY by DR. ALICE D. WILLIAMS

V.

MICAH.

TEXT: *What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?* Micah vi:8.

Is it difficult to make a lesson in ethics interesting? Is it discouraging to read these prophecies and realize that they have been read with unction from Jewish and Christian pulpits for nearly three thousand years, and yet the problems of today are the same as were those of the old prophets.

We read glibly: "They shall beat their swords into plowshares and their spears into pruning hooks," and realize that our politicans still sidetrack *the* great question of ethics and religion. What is more fundamental in ethics than the questions of disarmament and the hideous business of war, which latter, Micah and Isaiah denounced.

No other question before the world today is so pressing and so paramount as this old question of the prophets. How to retire the brute and advance the angel, bury the "big stick" and promote the gentle life,—this is the message of Micah, one more "voice crying in the wilderness."

When we hold the United States off 2,500 years, in imagination, do we find enough in its story to challenge a year's work? Whom do we find quotable then? Not martial men, not high politicians, but our own poets and sages such as Whittier and Emerson. Micah is a challenge to conscience today as he was then, and the politics of his time exist in kind now.

Isaiah was metropolitan, Micah, his younger contemporary, was a rustic. "The Peasant Prophet," some of the books call him. His home was to the southeast in the neighborhood of Philistia, an attractive and fertile section. Mareshah, his town, was related to Jerusalem perhaps as Alton or Shelbyville is related to Chicago,—a good way to the south and in a fertile, prosperous country.

We find in beginning the book the usual prelude written by a later hand. What was the matter with the people who made him so indignant because they, as Christians now, did not live up to their pretenses? It was the wickedness of those in high places. He speaks very plainly and calls names. Micah i:5-7.

Some people in Chicago are scared because if the seven thousand saloons were closed it would take $2,000,000 out of the revenue. We, as well as the inhabitants of Jerusalem, gather our ornaments from the hire of a harlot, literally. Should not all cities, all municipalities, be preached to as Micah preached to his people?

Verse 8 has been subject to misinterpretation and too much literalism. "Stripped and naked," is the statement. The translation should be "I go without an outer garment, an overdress,"—he would cease to

array himself, would neglect his appearance after the manner of mourners in the Orient.

Two elements must enter into a prophet's message if it is to survive. It must have the ring of the eternal gospel in it; it must be phrased in terms of art, or hearers will tire of it. This is why the poet lives, he puts the truth artistically in fitting phrase, in adequate setting.

In the names of some of the places following we have puns, a play upon the words, "Paranomasia" it is called. You never get a hint of it in the common version. "Tell it not in Gath." Gath means "Tell-town." Let us read the text with these interpretations: "Let not Tell-town spread the news." "Let those who live in Weeptown (Acco) restrain their tears." Beth-Aphrah means House of Dust; Saphir, fair or elegant; Achzib, deceiving; Mareshah, to possess. So he goes on playing on names. As if he would say "Let Watertown drink of the waters of humility; let Wisconsin cease her sinning, Illinois confess its ills and Chicago go to its destruction."

In the second chapter, "They covet fields and take them by violence." What happens when a mortgage is foreclosed relentlessly? That is what distressed Micah, and distresses us. Substitute "preach" for "prophecy" in verse 6. And these become live issues today?

The third chapter contains fierce denunciations. The fourth chapter is a beautiful picture of the blessed time coming. The third verse is almost the same as Isaiah ii:4. Micah may have heard Isaiah preach. There is much resemblance between the two prophets.

In the fifth chapter is the recoil of the prophet, the poet's recovery! Ideals lift when history discourages; poetry inspires, it helps one out of his distress.

But thou, Bethelehem Ephratah,
Which art small to be among the thousands of Judah,
Out of thee shall he come forth for to be ruler in Israel,—
He shall stand and rule in the strength of Jehovah,—

It is just as good poetry when you find that it did not come out in the way expected but in a much larger way, through the long stretches of history. It *did come,* though Palestine was too small a stage for the great drama of history to be played upon.

Sixth chapter, seventh verse: Human sacrifice lies very close to the surface in early Jewish history. The Jews climbed out of human sacrifice into animal sacrifice and Micah is passing out of the latter into the sacrifice of the heart. If Micah had written nothing but this sixth chapter his place would be permanent in the literature of the world. In this comes the great climax, one of the highwater marks in Old Testament prophecy. The poet says:

He hath showed thee, O man, what is good;
What doth Jehovah require of thee,
But to do justly, and to love mercy,
And to walk humbly before thy God.

Here is the whole business in a nutshell. What is piety? Justice, kindness and humility. Nothing other than this suffices. That is the verdict of Micah.

In the seventh chapter he cries against injustice and oppression, rising into hope again at the end. The book consists of fragmentary deliverances uttered under different circumstances, all giving in a striking way the message of the preacher.

The word "prophet," in the Hebrew, does not carry what the Greek root of the word might seem to indicate. It is not fore-telling; even the Greek "pro" does not always mean "fore," but *for*-speaking. A prohpet is a man who speaks *for* God. The Hebrew word is still more satisfactory, for it suggests a spring of water. It is the spontaneous expression of the heart, a bubbling up and overflowing. The prophet is not a man who foresees future events, but one who has a penetrating vision into present needs and issues. The prophets were not fortune-tellers. They were statesmen. One might use the word "politician" of one who looks after the welfare of the community, only unfortunately the word has been degraded. They were the prototypes, in the modern world, of such men as Luther, who was not a theological Protestant but an ethical Pro*testant*. They may be compared with Ruskin, Victor Hugo or William Morris, or Theodore Parker and Martineau, the deep thinkers, the ethical leaders of all time,—rather than with churchmen, bishops or cardinals, though sometimes these too have been prophets.

The utterances of these great leaders of the Israelitish people were not heeded and the prophets went down with the nation they tried to save.

QUESTIONS ON MICAH.

1. What problems of our day would Micah be interested in were he alive now?
2. Where did Micah live?
3. What elements render a prophet's message one that will live?
4. What can you say of the relation between Isaiah and Micah?
5. Name a peculiarity of Micah's literary style.
6. What gave Micah hope in the future.
7. What is the finest portion of the book.
8. Define a prophet.
9. Define their message.

Unitarianism and Universalism

We are by and by going to have a system of religious thought, a theology, a philosophy of religion, written from the standpoint of UNITY—that which unites humanity and unites the human and the divine, and consequently which unites all the religions and theologies of the world. That will be the great, the commanding, the inclusive, the irresistible Unitarianism of the future.

By and by we shall have a theology, a philosophy of religion, written from the standpoint of the *Universal,* giving us the universal God, and that which is universal in humanity, in ethics and in religious faith. This will be the profound, the self-evidencing, the irresistible Universalism of the future.

The world waits for the great thinkers to perform these two important tasks. When the work is done, as sooner or later it will be, we shall all see that Unitarianism and Universalism are one; and the world will see that in this faith, built on the Unities and the Universals of the moral and spiritual universe, it has found the ultimate and necessary religion of mankind.

Ottawa, Can. REV. J. T. SUNDERLAND.

There doth not live
Any so poor, but they may give,
Any so rich, but may receive.
—*Margaret Preston.*

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THE FIELD

"The World is my Country, to do Good is my Religion."

CHILD RIGHTS

We have been very slow to safeguard the rights of children, in the home and in the industrial world. Dr. Edward Devine of Columbia University says, in his pamphlet on the "New View of the Child," that every child has a right to five things: 1. A normal birth. 2. Physical care and protection. 3. A joyous infancy. 4. A useful education. 5. The inherited right and ever increasing opportunity to be a better man than his father.

Taken one by one it is humiliating to find how far short we fall, as a nation, in securing these rights. The looseness of our marriage laws, making possible the union of people degenerate in character and diseased in body, determines, without argument, our failure in the first demand—that of normal birth. These same conditions affect the second demand adversely and taken in connection with the indifferent legislation regulating the kind of work and the length of hours in which children between the ages of ten and sixteen may be employed, render proper physical development impossible for large numbers—yes, thousands—industrially exploited.

Equally do we fail to secure the right of a "joyous infancy" to the many thousands of little ones born under such conditions that from babyhood their little feet are crowded so close to the hunger line that fullness of content is unknown, while the environment in which they are planted makes the flowering into "joy" an unheard of growth. So far even the most advanced state laws have failed to recognize the claims of each child, born within their jurisdiction, to exactly the same opportunity for healthful growth, and a normal happy childhood, as any or every other child, and not until that right is conceded and safeguarded will it be possible to secure to "every child the inherited right and ever increasing opportunity to be a better man than his father." So far the only attempt has been, to justify the wrong of visiting upon the innocent child the sins its parents may have committed against it.

It is to be hoped and expected that when mothers have the right of suffrage we shall move more rapidly in the direction of the conservation of child life. Meanwhile every projected advance is cause for congratulation. Before us is a bulletin issued by the Pennsylvania Child Labor Association, sent out in the interests of the "Walnut Child Labor Bill"—soon to come, for the second time, before the State Assembly. Speaking of what the bill will accomplish it says:

"By the enactment of this new code more than 40,000 child workers in this State will be protected from night work and injurious employment and given an eight-hour day. A certain amount of education will be required, and the children kept track of by the schools until they are at least sixteen. The unspeakable evils of the night messenger service for young boys, night shifts in the glass factories, and entirely unregulated street trades will be corrected. Child labor will be lessened, and as a result better citizenship will be developed."

Some of the provisions of the bill do not at present exist in any form in the laws of Pennsylvania and others only so restricted as to nullify their power to correct or protect. To quote:

"Employment under 16 forbidden in all kinds of dangerous work, the most important being: 1. Around dangerous machinery of all kinds. 2. With poisonous and unhealthful materials, as lead, acids, etc. 3. Inside and around coal mines and breakers. 4. Handling tobacco. 5. In the manufacture and handling of intoxicating liquors. (No provision whatever exists regulating the last two employments.)

"Children under 16 may not be employed in any work after 6 p. m. or before 7 a. m. (As now provided boys between 14 and 16 in glass factories and messenger service and other 'continuous' industries may be, and are, employed at all-night service.)

"No boys under 21 to be employed in the night messenger service between 9 p. m. and 6 a. m."

There are proposed regulations regarding the issuing of work certificates only by the Superintendent of Schools or his deputy, and for the careful following up of each child employed, to the age of 16.

As a whole the bill is equal to, or in advance of the best laws now in force in any state, for the regulation of child labor. Some of the most important provisions of this bill were defeated in the last Assembly through the influence of special interests—the Glass Manufacturers and Mining Companies. The Child Labor Association asks for the sympathetic moral support of good people everywhere, that this time the bill may be so strongly backed by public opinion that these wholly selfish opponents may be routed, and the measure passed without the kind of tinkering that so often defeats the purpose of legislation supposed to be in the interest of the workers. W.

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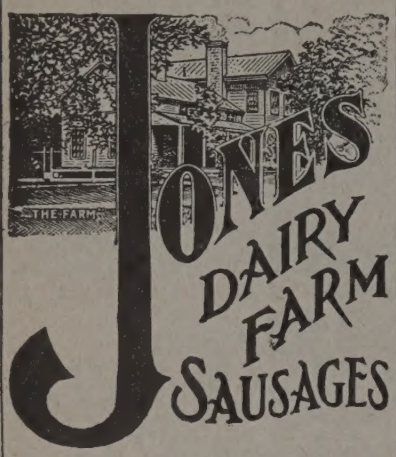

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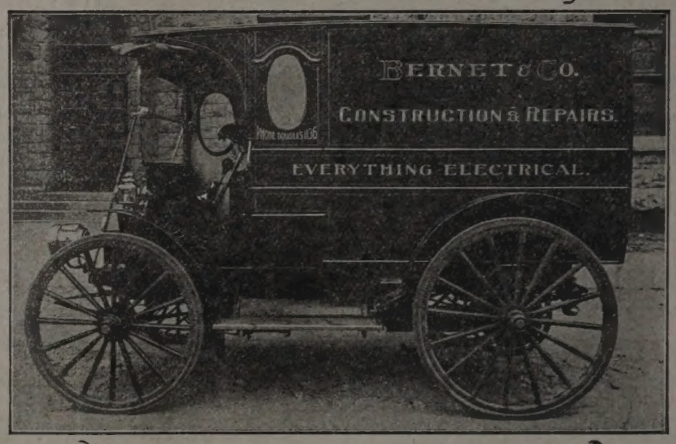

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